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The dry manure absorbs the baby's urine and excrements. In its second year the child gets a dark-blue shirt, *ṯwêb*, and its little head is covered with a hood, *ḳaba'*, tied with two cords, *'elṭa*, under the chin. Likewise shoes, *ḳzejme*, are put on its feet.

Every Rwejli carries a stick, as staffs are generally needed for directing the riding camels. These sticks are thin and about eighty centimeters long; they are called *meḫǧân* and are as a rule made by the Rwala themselves from strong saplings, preferably those cut from almond trees. One end is perforated and a strong cord tied into a sling pulled through the hole. The hand is then passed through the sling and the *meḫǧân* hangs from the wrist. The other, or thicker, end of the stick is carved into an ibis head to the length of about eight centimeters and a width of, say, three and a half centimeters. The *bâkûr* is a stick also provided with a cord at one end, the other being bent in a semicircle. The *maṭraḳ* is entirely straight. Both the *bâkûr* and *maṭraḳ* are bought from the peddlers; they are rattan, *ḫajzarâni*, sticks. The *ḳâna'* is a heavy cane about seventy centimeters long and ending in a knob. The *maslût* is a staff 1.2 meters long, stout but not too heavy. In the first third of its length it is perforated and a thin strap forming a sling is pulled through the hole; the staff hangs from the saddle by the sling. The *maḏrûb* closely resembles a *maslût* but is much stouter, heavier, and from the middle upwards visibly thicker. All three, *ḳana'*, *maslût*, and *maḏrûb*, are properly weapons.

SMOKING PIPES

Many Rwala — both men and women — are fond of smoking. Every smoker has a pipe. A man's pipe is called *sebîl*, a woman's *ṛaljûn*. The Rwejli either carves a *sebîl* himself from a soft stone or buys it from a Kubejsi. The *sebîl* is a one-piece pipe, forming an elbow. Its thinnest part is the horizontal mouthpiece, which is about nine centimeters long and is called the *ḏêl*. The angle of the elbow is named *ṭiz*; the vertical bowl about five centimeters long is the *râs*, and the inside the *baṭn*. The mouth of the bought *sebîl* is enclosed by a brass ring, *ṭowḳ*, from which hangs a chain, *sinsile*, with a brass cap, *ḳab'ijje*, to prevent the smoldering tobacco from falling out. A wire, *mibḫâš*, serves as the pipe

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276 cleaner. A chief shouts to his negro: "Fill my pipe, *'ammer li-s-sebîl*. Clean the pipe so that it will not clog, *ebḫaš as-sebîl lâ jinsedd*." A *ṛaljûn* consists of three parts: the pipe proper, *bûz*, a long wooden stem, *ḳṣuba*, and the mouthpiece, *maṣṣa*.

276 415 372 Both the tobacco and steel and tinder for lighting it the Bedouin carries in leather pouches known as *sfara* and *ṣifen* respectively. The flint is called *ṣalbûḫ*, the steel *zenâd*, and the tinder *ğadḫa*. The last the Bedouin either prepares himself from dry, powdered *šiḥ*, or *ḳuṭejn*, or buys from a merchant.

Poems Relating to Smoking

276 539x The pipe and the effects of smoking are mentioned in more than one poem. The first two verses of the following poem composed by Nimr eben 'Adwân are universally known, while the rest could be recited by a few only:

1. *Jâ šama'at aṣ-ṣubjân 'ammer lena-l-bûz*
   w-emlih min at-titen al-ṛwejri w-nâseh
2. *aḫejr 'endi min ḥebb kill mambûz*
   'aẓmen ṭwâl al-lejl jiṭred na'âse
3. *ma' delleten je'abba leha-l-hejl w-al-ğowz*
   w-'ašrîn 'ûden 'ârefin žijâseh
4. *ma' šât muṣlâḫen leha-l-'atel markûz*
   w-mzajjenen ḥabb al-leḳejmi elbâseh
5. *ja'ben ad-dasmîn aš-šwâreb hal-ar-rûz*
   fakkâkt al-maẓhûr jowm eḫtwâseh
6. *rab'i hal ar-raddâd mâ ẓarbehom hûz*
   čam wâḫeden min fe'lihom ṭâḥ râseh
7. *w-lâ hom mšâwert al-'aǧâjez hal al-kûz*
   alli maḥâčihom drûb an-neḳâṣe
8. *jâ rabb jâ-lli tenbet al-'ešeb ledrûz*
   lâ teǧma' al-fuẓẓa al-bâži naḫâse
9. *čam ḳâleten rollah wara-ṣ-ṣadr maknûz*
   w-tamzi w-hi bil-čabd miṭl al-ḫalâṣe.

1. O, merry youth! fill the damaged pipe for us,
   Fill it with tobacco from Ṛowr and give it here,
2. For dearer to me than the kisses of any full-hipped maid
   Is that little bone which in a long night drives away slumber.

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3. And, likewise, fill the pot into which cardamom, nutmeg,
And twenty fragrant stalks in the proper quantity are put.
4. Bring also a fat sheep, to hold which a caldron is put
on the fire,
A sheep to be wrapped in a garment garnished with
mouthfuls of grain.
5. Then with fat shine the mustaches of grave men,
Liberators of chattel-burdened camels found in the midst
of fighting.
6. My comrades can parry well, their blows are not feints.
How many have already lost their heads through their
deeds!
7. They consult not old women, nor are they engaged in
selling butter;
They are not men who talk only of satisfying carnal passion.
8. O Lord! O Thou who causest plants to grow also for Druses!
Take not the silver to thyself, leaving the world nothing
but worthless copper.
9. How many a calumny, causing pain when treasured up
in the breast,
Will vanish, and yet it dwelt in the heart as if it were
pure truth.

The reciter was Ǧwâd al-ʿÂni.

Verse 1. A short pipe, *sebûl*, often breaks at the elbow. If the peddler has no pipes for sale, the smoker provides for himself. The broken mouthpiece is replaced by a small thin bone which he fixes into the remnant of the pipe, tying it with leather and sewing it firmly together to prevent the smoke from escaping. A pipe thus repaired is called *bûz*. But the same name is given to the pipe bowl, while the small bone held in the mouth is called *ʿazm*, or *bizz*, or *bezz*. 2. *ʿAẓm al-bûz* is the bone piece held in the mouth. *Al-mambûz* is a woman broad in the hips and shoulders and with a slender waist, *umm ar-rdûf w-al-ktûf šetâjâha mambûzât*. 4. *Muṣlâḥ* is a conscientious herdsman whose flock does not suffer from hunger, therefore *šât muṣlâḥen* signifies a fat sheep. *ʿAtel* is a poetical expression for a large kettle, or *židr*. *Markûz*, placed, because a kettle is placed on three stones over the fire. *Ḥabb al-leḳejmi* is the dish of *ʿejš* prepared from grains of wheat; the eater takes small bits, *lokm*, in his fingers and wraps it around small pieces of meat. 6. *Hûz* means a jest, a feint in

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539 dueling. 7. *Kûz* is a pear-shaped earthen vessel, used for measuring butter. The men who sell butter are misers. The butter should be consumed in the tent.

Ḥmâr abu 'Awwâd knew the first two verses. According to him, the second one runs as follows:

aladḏ w-aḥla min naba kill mambûz
'aẓmen towli jeṭred na'âse.

More pleasant and sweeter than the word sent by a full-hipped maid
Is the little bone which pleasantly repels slumber.

[824] Tumbac, *Nicotiana persica*, Lindl., is smoked in a water pipe by certain chiefs only. The common Rwala think that tumbac is injurious to the health and also stupefies the powers of observation. Often have I heard the verses:

Jâ šâreb at-tumbâk šârebk lâ ṭâl
ajjâk w-ajji wâḥeden ḥâl dûneh.

O thou who smokest tumbac! if thou smokest long,
Woe to thee and woe to me, for there is one who is drawing near.

Thus spoke a woman of the 'Aǧmân tribe, who camp on the Persian Gulf, to her husband, who could not, even at night-time, part with his water pipe, *narkîle*. Angered by this habit, she reminded him by that verse that she might find some one to take the place of the husband who loved nothing but his tumbac. No sooner had the Bedouin heard these words, than he threw the water pipe on the ground, seized his saber, and asked the woman to explain the verse. She hesitated at first, but, realizing that the husband was greatly excited, she said:

Šarrâbt at-tumbâk ma'hom fuẓa bâl
elja ṭâl šâreb wâḥeden jeḳaṣrûneh.

Those who smoke tumbac have a big heart,
If one smokes too much, he must be warned.

The man pondered over her words, became calmer, and promised not to smoke as much as before.

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The Rwala add to the last verse:

Jistâhel at-tumbâk miṯl eben haḍḍâl
alli jaṣurreh bimṭâni redûneh.

He cannot live without tumbac, like Eben Haḍḍâl,
Who ties it even into the folds of his sleeves.

Fahad eben Haḍḍâl, the head chief of the 'Amârât, who camp on both sides of the middle Euphrates, like many other chiefs carried his water pipe on his camel even when migrating or on long marches. During the short halts, when waiting for the pack camels to come up, he would pour water into the pipe from a small pouch, put some moistened and crushed tumbac in the bowl, lay a red coal on top of it, and smoke. Such smokers usually have the tumbac tied in the lappets of their long shirt sleeves. An inveterate smoker of tumbac is generally punished with asthma.

WEAPONS

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In every camp there are men employed in hunting. The duty of some of them is to supply the chief with meat for a strictly fixed sum. Such men always carry an old gun and ammunition with them. The ammunition belt, *meḫḫar*, is made of stout leather, *sêr*, to which two leather straps, *ǧnâd*, are sewn behind; passing over the shoulders like suspenders, they are crossed over the breast and hooked by two iron clasps, *bzim*, to the belt in front. To each suspender, *ǧenâd*, two burnished copper tubes, *teṭârîf*, for powder are fastened. On the right of the belt the scabbard, *ǧwa'*, of a dagger, *šibrijje*, with an ornamented grip, *npûb*, is sewn; here also is tied a pouch, *maḫraṭ*, containing lead bullets, small shot, *rašš*, and caps, *kubṣûn*. A hunter who does not carry his powder in the copper tubes, keeps it behind his belt in a small horn, *karn aḍ-ḍaḫîr*, made of zinc or brass. Fastened to the belt with a long thin chain or leather cord is a large clasp knife, *ḫawṣa*, used in cutting the throat of the captured game, so that the blood may flow out. The rifles used by the hunters have caps and even obsolete flint locks.

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For fighting, the Rwala have rifles of *aṣ-ṣam'*, *aš-šêhâni*, and Mauser makes. Among the common Bedouins before the

831* 539* with tattooed patterns in imitation of various jewels. 12. *"Jâ ẓejm ḥâli*, Oh, gone is my reason!" is the cry of one surprised or dazed by something. *Ẓeraf*, saucer or tray, was pronounced by Ǧwâd as *zeraf*. 14. *Mraffa'a* is a slender, delicate one. [276] *'Ûd al-mejs* is a sapling or sprig of the cherry tree, which grows wild in al-Belḳa', where the poet was camping. From these very flexible sprigs stems are made for smoking pipes known as *ṛaljûn*. 16. *E'reẓûneh* means, properly, "extend or stretch out the limbs" to enable the poet to see them better. [602] 17. *Ḳâni* is the name given by the 'Adwân to the kinsman whose duty is to avenge wrongs done to his kin. He who has no kinsman and thus no avenger is subject to all misfortunes, like a captured Moslem carried by the unbelievers to foreign lands.

1. *Jâ sîn jâ umm 'aḳâb jâ sîn jâ sîn*
   jâ miṯl 'anz ar-rîm temši waḥadha
2. *mâ la'ebat as-summejr bên al-ferîžên*
   w-lâ ḳaṭṭ ab-al-'amalât râwaz wa'adha
3. *w-lâ ǧarrat al-ṛaṭrûf bemiḏneb al-'ejn*
   w-lâ 'ala-l-ǧîrân tûmi bjadha
4. *ḥalaft ana w-allâh dînen baṭar dîn*
   w-ḥajât min hw beš-šwâber lakadha
5. *en šâfaten za'lân lâzem teraẓẓîn*
   miṯl aš-šefûḳ alli telahleh waladha
6. *ǧatni 'aṭa mâ seḳet biha meṭâmîn*
   šimet ḥamûle kill men ǧa' ḥamadha
7. *jâ 'aḳâb wa' ḥaẓẓi defentah benimrîn*
   bḥadd al-wa'ar jâ 'aḳâb bemustanadha
8. *'ejâli ṛadaw jâ 'aḳâb ḫamse ma' eḫwên*
   w-lâ žil 'ejni sâhera min reḳadha
9. *mâ hammani jâ 'aḳâb ṛejr alli wên*
   alli čema rîḥ al-ḫzêri ǧesadha
10. *mâ zâṛ ḳalbi 'an hawâha w-lâ al-'ên*
    w-en zaṛzaṛat 'ejni ǧazâha ramadha
11. *low ǧann banât al-bedw jâ 'aḳâb ṣaffên*
    jâ-ḫaj mâ-ḫoḏ ṛejr waẓḥa waḥadha.

1. Alas for my loss, O 'Aḳâb's mother, my loss!
   Alas for her, who like a white gazelle used to walk all alone!
2. She never took part in the amusement of *summejr* between the two camps,
   And not once did a gallant dare to ask her to a tryst.

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depose. The Fed'ân favored the Wahhâbites more than the Šammar, as the reigning family of the Wahhâbites originated like themselves from the 'Aneze group, and Eben Bnejje was well known to many of them. 'Abdallâh knew that from the Fed'ân tribe he could expect no active help and that they tolerated him as their guest only.

Verse 1. *Amrâs* is the word used by the settlers for reins. 3. *Aṭ'âs* or *ṭu'ûs* are isolated conical sand hills projecting above the Nefûd desert, where at the time of our poem the Rwala, Weld Slejmân, and also many 'Amârât clans were camping, all being supporters of Eben Bnejje. All these were relatives of the Fed'ân, who had their interests at heart. 4. Ḥamme is a hillocky region of volcanic origin between the right bank of al-Ḫâbûr and the left bank of the Euphrates. 5. The Wahhâbites forbade the smoking of tobacco as being sinful, but 'Abdallâh smoked nevertheless, seeking consolation in his pipe. 6. *Šâwri* is a superior sort of yellow tobacco. 7. *Al-rûḥ* signifies the soul, life.

Lament of a Father for Two Sons Killed in Battle

1. *Hannejt ḳalben dâlehen mitl ṣanḳûr*
   mâ hammeh illa-ṭ-ṭâr w-alli šiḳâ beh
2. *mâ hammeh alli ḥaṭṭow al-'aṣr beḳbûr*
   w-lâ bačeneh bîzen talâ'eğ 'aḏâbeh
3. *al-bâreḥa jowm al-ḥalâjež wara-d-dûr*
   ḥaṭîb jâ'ezni w-ḳalbi jehḏâ beh
4. *bičejt ana sâlem min al-ṛowš masṭûr*
   ḥowz al-menâja wâredeh mâ jehâ' beh
5. *elfen feda' sâlem w-elfen w-ṣanḳûr*
   w-lemhanna mâ je'added ḥasâbeh
6. *'abdal'azîz elja laḥež hw w-ṣâbûr*
   sawwa 'ala dâr al-ma'âdi zebâbeh
7. *jâ-llâh jâ ğâber 'aẓm kill maksûr*
   mâ li swâk min jedûr aṭ-ṭlâbe
8. *aḥeḏ ekẓâji min al-'eda mâ lijje ṣbûr*
   w-lâ-zenn anâm al-lejl w-ḥakki ṛadâ beh
9. *'alejk jâ-lli ta'lam al-ṛejb besrûr*
   aẓhart ḥakk ja'ḳûb min aḏ-ḏijâbe.

1. A demented heart I bless like that of Ṣanḳûr;
   Nothing he cares for but his drum and him who beats it.

539x Verse 2. All were big with young, wherefore they were followed by their owners, who were unwilling to sell them abroad. The animals were to return to their herds so as to bring the owners further profit after bearing. *Hom jetabârû* means "they follow" or "they are coming after us." *Teḳel,* [231] instead of the correct *teḳûl,* "thou mightest say." 3. A hard, therefore erect, neck, broad breast, arched ribs, and bulging fleshy shoulders are considered good qualities in a camel. 4. *Muwaffeḳîn al-ḫejr,* has the same meaning as *šâjefîn al-ḫejr,* perceiving luck. *Ṣu'lû* for *waṣṣelû* or *ṣelû,* "Make to reach" or "Bring!" *Ṛowš,* or *'ejâl,* indicates youths of eighteen to twenty [415] years, also heroes gallant in war. 5. *Ṣandûḳ* is a small box, case, or chest, a rare thing among the Rwala. The prince alone has one 50 centimeters long, 30 wide, and 20 high, in which he keeps his papers and money. As the common Bedouin thinks that every box is filled with gold, the traveler must wrap his cases containing scientific instruments in sacks, lest they arouse a desire for booty. The youths are to guard our poet's message like a treasure box. *Fetijje* is a she-camel from six to ten years old; the milk of such *fetât* is said to taste the best. 6. *Rajjeẓû, waẓẓefû, waẓfû* or *ta'awwaḳû,* mean "Halt!" [276] "Stop!" or "Wait!" *Ṛaljûn* is a tobacco pipe with a long stem; among the Rwala it is used only by women. *Ḥeber* is [212] a dry powder made from gallnuts and green vitriol which is put into an inkpot and mixed with water. 7. *"Ḥûfû 'alejhen"* [484] shouts the caravan leader to his comrades when the saddled camels have risen with their loads; thus he orders them to look around the camping place to see if anything has been forgotten, to examine whether the burdens are placed on the camels so as not to overbalance or gall the animals and whether the straps are tight, the saddles do not lean to one side, etc. *Ḳarâmîš al-ḫala* is the outfit needed in the desert, such as waterproof bags filled with water, flour, dry locusts, matches, and the like. Many a rider would take all kinds of supplies when going to the desert, but if he has to leave in a hurry, he has to be satisfied with what is just handy or ready, *wâlmât.* 8. The road from al-Ğowf to the Ḥawrân leads almost directly northwest; the North Star is therefore against the rider's right shoulder. *An-na'âjem saba'a* are the seven principal stars of the Great Bear. 12. Al-Âjde is a division of the Weld 'Ali, famous for its wealth, as are also the Âl Sa'dûn, the house of the head chief of the Muntifeï tribe.